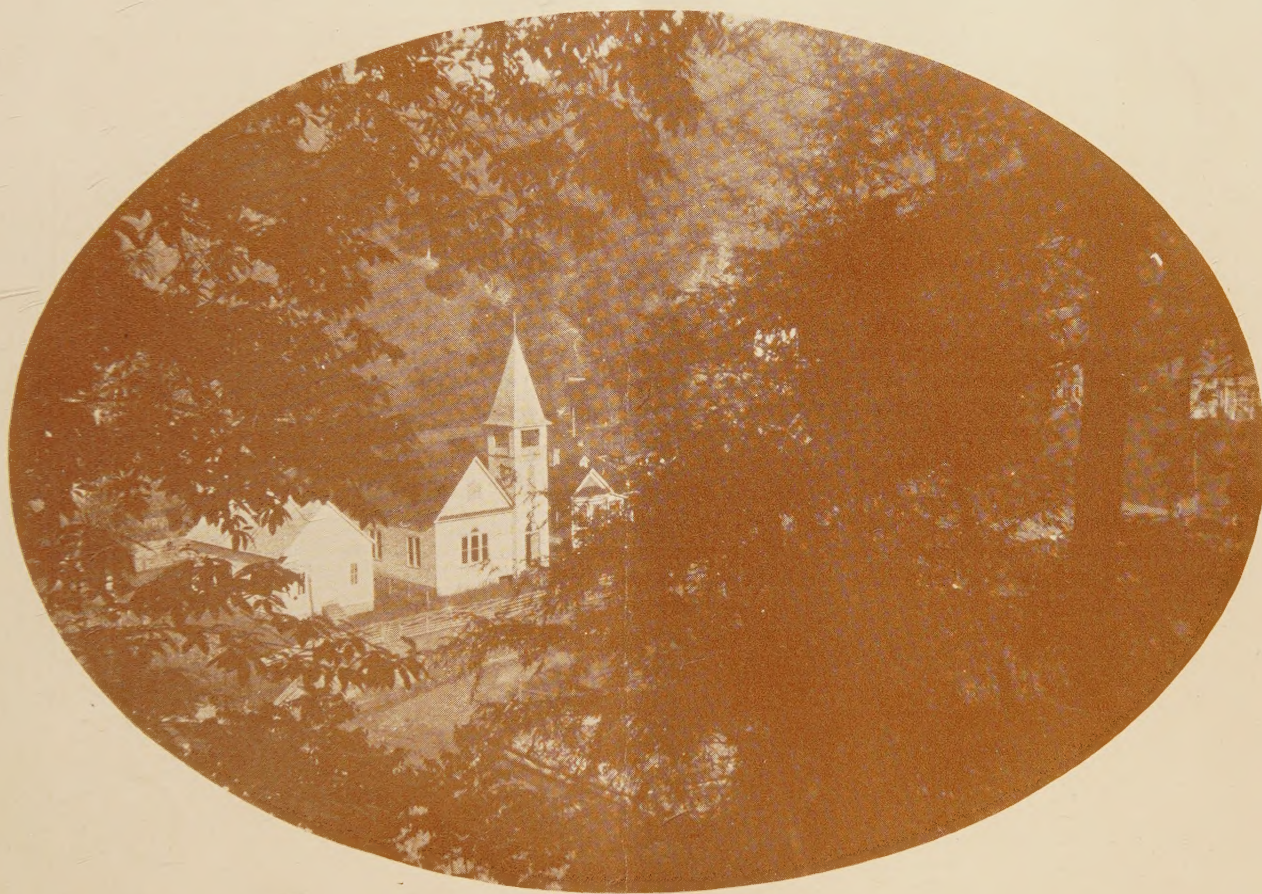


APRIL, 1923

HOME LANDS

VOL. 5

NO. 1



The Little White Church in the Valley
Source of the
Life and Work at Buckhorn

In this issue:

HISTORIC COUNTRY MINISTERS THAT RIVAL OBERLIN:

REV. GEORGE HERBERT (1593-1633)

—BY WILLIAM L. BAILEY

HOME LANDS

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ANSWERING YOUR QUESTION

WHERE can I get such songs as "Bingo," "There Was An Old Man Named Michael Flinegan" and "A Bear Went Over the Mountain," mentioned in the February "Home Lands," article on All Fool's Day, and others suitable for community clubs?

J. W. G., Marlette, Mich.

YOUR letter opened a new line of thought to me. I was reared on these songs and had never considered what song books, if any, contained them.

I find that "Bingo" as I am acquainted with it is in "The Golden Book of Favorite Songs," published by Hall & McCreary Company, 430 S. Wabash Ave., Chicago, Ill. This is a paper-bound book for 15 cents, containing many songs that would be useful in community gatherings. "Three Blind Mice," "The Musical Alphabet" and others could be worked into the program in question.

"Songs of the Eastern Colleges" is a book published by Hinds, Noble and Eldredge, 31 West 15th Street, New York City, and containing a number of suitable songs. I might mention among them "The Centipede and the Frog" and "When First I Kissed Sweet Margaret."

Now! Will you permit a little personal advice?

To make this entertainment go off with a bang, each person present must take part spontaneously. This is done best through the singing, and there will be no chance to rehearse the whole bunch. Therefore the songs must be those the crowd already knows and likes along the line of catchy, foolish songs. Think over the songs you have heard the folks sing on their camping parties. What ones do they sing on their rides home on moonlit nights when they are happy? What senseless songs have the young college graduates brought home from their Alma Mater? The songs selected will differ with the different sections of the country, but every section has songs with nothing to recommend them but their whole-hearted, good natured and rhythmic senselessness.

MINERVA HUNTER.

NOTE.—Community Service, Inc., 315 Fourth Ave., New York City, besides its booklet on Community Music at 50 cents, lists among its publications a leaflet, Community Songs at \$8.80 per hundred.

APRIL, 1923

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THE EPISTLES OF UNCLE DAVID



EAR BILL:—

I ain't rit ye a letter fur a long time. Fact is I got riter's cramp tryin' ter fill out my incum tax report an' cudn't rite fur quite a spell. Yer ant sed hit wuz rumatiz but I know better. I ain't old enuf ter have rumatiz.

I went over ter see Hank Brown week afore last. Hank's thet spry ye cud use him fur a

sun dial. He sets down so much thet when he stands up, which ain't often, he looks like a letter S. Hank warn't real good-natured. Cumin' home frum town in his Ford, he run inter a hole in front o' Bill Sykes' place an' busted a spring an' nigh busted a rib. He had a regler stump speech made up erbout thet rode. He sez: "Now my idee is this: we shud git this hull rode fixed all the way from Stringtown ter Perkinsville. An' then we oughter make the fellus whut live on hit keep hit fixed. Bill Sykes oughter be fined fur leavin' a hole like that one in front o' his place. Ef I wuz him I'd a ben out an' fixed hit long ago."

I sez ter him "thet's a good idee," I sez. "An' by the way, I noticed a right bad hole jest north o' yer driveway," I sez. "Why don't ye begin by fixin' thet?" He kinder swallowed an' then sez, "Wall, 'tain't no use fixin' jest one lettle place like thet un," he sez. "when the hull rode's ez full o' holes as a sieve. I figgered I'd jest wait until they got the rest o' the road fixed."

I axed him ef he remembered ole Si Felton. He 'lowed he did. Si he sez ter me onct, he sez—"David, all improvement cums by patches. Tried ter git our township ter build a good rode one year. Warn't no use. So me an' Josh Brown built a right fine piece. Evry budy rode over hit an' seen how nice hit was an' now we got good rodes all over the township. Fust time we tried ter git consolidated schools in our county we near cum ter blows over it. Then we got jest one good consolidated school and hit went fine an' now they're nigh all on 'em consolidated. Same way with evrythin' else. Sum one's got ter start hit an' ef it works then they'll all do hit. Thet's the way ye git improvement—just by patches."

Hank didn't git the point tho, er 'lowed he didn't. Truble with sum folks is they talk erbout hevin' someone bring in the hull millenium all at onct an' when they can't do it, they jest don't do nuthin'.

* * *

Ye know Ben Schwartz's wife. She's a powerful good cook an' she knows hit. Wall, a piece back, a Bishop er somepin like thet cum down ter speak at their church an' she wuz ter give him supper. She laid herself out and got a meal fit fur this here King Tutankamen himself. The Bishop set down an' sez he didn't want no supper. Sez he never et nuthin' fore speakin'. She wuz thet mad she wudn't go to hear him speak. Ben went, tho. When he cum home she axed him how wuz the speech. Ben he grunted an' sez, "Humph, he might jest as well hev et."

* * *

I most fergot one thing erbout Hank Brown. Seems thet one day sum fellers wuz huntin' back o' his place and skeered

up a wild cat. Hit run across Hank's yard an' jumped right thru the kitchen winder whar Mrs. Brown wuz. They wuz plum skeered fur fear hit wud claw her up. Then they seen Hank a'sittin' on the porch oncarsarned like. They run up an' hollered a wildcat jest jumped into the room whar his wife wuz.

"Wall," sez Hank, "I never did like the pesky critters no-how. I ain't goin' ter help him none. He jumped in thar o' his own accord. Let him git out the best way he kin."

* * *

I see in the papers 'tother dav whar a lot o'fellers what drives autymobiles fur rich guys has built theirselves a grand clubhouse in Noo York. They sez as how they ain't shoffers, they're automotive engineers. As near as I kin git the diff'rance an automotive engineer is ter a feller what drives a Ford like what an agriculturist is ter an ordinary farmer.

* * *

Bill Bryan he sez an agriculturalist is a feller what makes his money in town an' spends hit in the country an' a farmer's a feller what make his in the country (ef he makes any) an' spends hit in town. I told thet ter Sam Jones's gal Mirandy. She's real smart, she is, an' she writ a poem on hit all by herself. Hit tickled Sam so he hunted up a toon what ve cud sing hit to. This is how the pome goes:

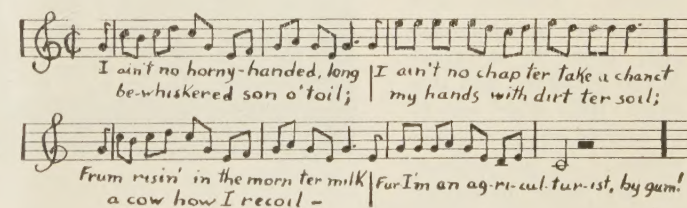
I ain't no horny-handed, long be-whiskered son o'toil,
I ain't no chap ter take a chanet my hands with dirt ter soil;
Frum risin' in the morn ter milk a cow how I recoil—
Fur I'm an agriculturist, by gum!

A farmer's gotter dig, by heck, from sunup until dark;
Ain't never got no chanet at all on pleasure to embark;
A joy-ride on a stone-boat is erbout his only lark;
So—I'm an agriculturist, by gum!

I sells the farmers oil-stock what I tells 'em can't go wrong;
They work hard fur their kale, then lose hit fallin' fur my song;
I hie me ter a farm whar I kin rest the hull day long—
Fur I'm an agriculturist, by gum!

Now the diff'rence 'tween me an a truly rural guy is this—
Ter make enuf ter git ter town is his idee o' bliss;
But when I've got his money then the town I'll never miss—
Fur I'm an agriculturist, by gum!

This is how the toon goes. Sam had ter tinker the end o' hit a leetle ter make the words fit.



Try thet on ver radio sum time.

* * *

I see whar an Injun chief sez when he wuz young they uster name the gals after what they liked or looked like: sech names as Little Fawn or Bright Eagle an' Ripplin' Water. But now he sez haf the gals in the hull tribe is named Tin Lizzie.

Yer ant sends her luv an' sez ter ax ef ye'd like her ter send yer sum roobarb plants. Rite soon.

YER UNCLE DAVID

THE REV. GEORGE HERBERT COUNTRY PARSON

William L. Bailey

EVERYBODY recognizes today that the personnel of the pastorate is the key to the country church problem.

Yet how much is written and spoken on the community, and on the church building, and on survey and program, and how little on the spirit and personality of the pastor! There are surprisingly few books on the pastoral office. Even where the achievements of a country pastor who has done things are chronicled, Christian journalism seems to forget that it is "out of the heart" that these things proceed. All who have been inspired by the life-story of Oberlin would like to know more of the man. "The Character and Rule of Holy Life" of an ideal Country Parson is something our country church literature still lacks.

And any country pastor who knows the name of Izaak Walton, and has been touched by the spirit that has made "The Complete Angler" a classic of the out-of-doors, will wish to know of such a country parson whom he so esteemed as to write his life. The Rev. George Herbert lived three centuries ago in old "Little England" but there have not been enough like him in the meanwhile to make his life-story out-of-date. Few persons whose life stands on record will better bear comparison "with his own rule" than he.

These were days not so much unlike our own. The clergymen of any of the great dissenting churches, as well as the Anglican, may well hark back to the spirit informing the leaders in those days. Methodism—especially in the country—could only profit by re-acquainting itself with a Wesleyan discipline. Herbert wrote out of his own experience for the rural clergy of the decadent Anglican church. Puritan and Roundhead were about to join issue in a great Moral Struggle, and this same "Holy War" was to be carried on, as Bunyan wrote of it, till Methodism and other dissenting congregations should rise to carry the evangel to the unchurched masses of the countrysides. Surveys prove the same need today and the time is one of Moral Issues.

Herbert was himself a country parson. He was one of that long line from John Ball—"mad priest"—who "preached the love of God in the countryside" till England was aflame with awakening Protestantism, down to Charles Kingsley, for thirty years pastor of Eversley Village, and as a fruit of that pastorate,—novelist, essayist, poet, historian and reformer. A list of men who have found a country parish a

rich opportunity for spiritual growth and a seed-plot for great accomplishments would make a roster for a very respectable Hall of Fame. Herbert came of noble family, he was born in a castle, had the best training that could be had, was an aristocrat and scholar to his finger-tips, rose quickly by talent and fortune to the position of Orator to the University of Cambridge and favorite of his King,—then made his choice of a country charge!

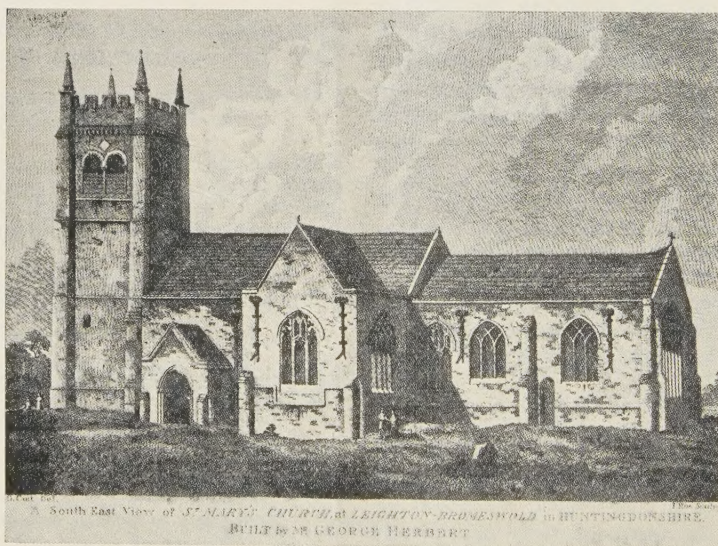
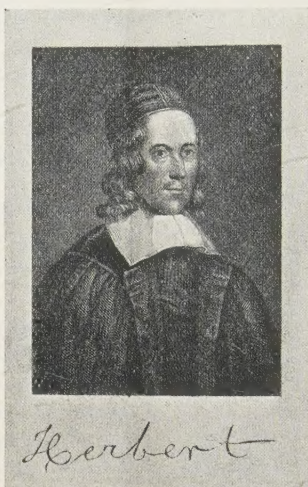
Health and the change of outlook in many a royalist family were factors in the choice, but the spirit of his personal act is clear in the words of his reply to one who tried to persuade him that this choice was "beneath him:" "It hath been formerly judged that the domestic servants of the King of heaven should be of the noblest families on earth: and though the iniquity of the late times have made clergymen meanly valued, and the sacred name of priest contemptible; yet I will labor to make it honorable, by consecrating all my learning and all my poor abilities. . . ."

He had need of a store of spirit. His parish was a hamlet on Salisbury plain, scarcely twenty houses and one hundred people (they spoke of "souls" in Herbert's day). The church was all run down. It had been built in that great century of church-building,—the Thirteenth. Herbert left it—a few years after when he

died—one of the most beautiful parish churches in all England. He had put into it infinite personal touches, much of his own money, and a great deal of that of his well-to-do friends. He believed that "God's house" though small should be as fine a bit of workmanship, a thing of beauty and honor, as Nature and loving hands could make it. And he set the fashion for the restoration of country churches in England that has left to our day inspiration for the Country Church Beautiful. So much spirit of sacrifice and reverence went into that church of his that

its things were things of spirit, and Herbert made this real to his people in many poems such as "The Windows;" "The Church Floor;" "Church Lock and Key." They were no mere things of contract between man and man but things manifesting communion between men and God.

He found his parishioners unspiritual rustics. But he found an excellent place for him to exercise his powers of expression. In the next few years he rendered most of the Gospel passages into verse, making them plain and attrac-



tive to his people. So has many another English country parson: John Keble, Robert Herrick, George Macdonald. For one finds

"A verse may find him who a sermon flies,
And turn delight into a sacrifice."

His "*The Church Porch*" (and every country pastor knows what the church porch too often is; neither a proper introduction to that which should be within nor giving fitting close) has a mint of homely wisdom touched with the evangel. "*The Holy Scriptures*," "*Prayer*," and his poems on the great Christian holidays should be useful to any pastor.

He laid great stress on the spiritual aspects of the ministry, and therefore on the spiritual life of the minister. Church music and the sacraments well-administered he held to be vital necessities of the pastoral office. He himself was a musician and used to refresh himself by long hours at the church organ, and on occasion made the journey to Salisbury Cathedral to keep his standards high. His first duty as a Christian pastor, he felt, was to be an interpreter of the Christian mysteries to his flock, and few more sweetly sane renderings of many a "stumbling block" have come down to us. I think now of his little poem called "*Divinity*."

The orderly and comprehensive service book of his church did not spoil his spontaneity, which too often may be confused with one's feelings of the day. It did guarantee that the essentials of the life and deeds of Jesus should come to his people at least annually, and in due order and proportion. It was his good custom to take his texts from the Gospel for the day and he explained the passage as he read. It is significant of the spirit of the man that he had the reading-desk and the pulpit in his reconstructed church placed close together and made of exactly the same height!

With this same idea of the paramouncy of the "cure of souls" in mind he made full use of the church bell. He rang it himself, as one of his pastoral duties, not only to sound the call to worship within but to sound a note of worship

into the "burden and the heat of the day" at 10 and 2 o'clock each day.

No pastor of an evangelical denomination can win an alibi from a comparison with George Herbert on the ground that he was a ritualist.

Nor was he a mere man of the Church, though that was his principal "place of business" as indeed it ought to be. Herbert was *professional*. He thought—like Wesley—that spiritual shepherding was a real business. And he plied his business, as he tells us, on all occasions—on visits, when traveling, in pleasure he never forgot that he was "God's priest." How he did it without offence, it were best for him to tell in his own words. For there is no day or occasion of a pastor's round upon which his "*The Country Parson*" does not give sage and holy advice. Of "*The Pastor's Life, Knowledge, and Accessory Knowledges*," of his "*Praying... Preaching... and Sundays*," of "*The Parson in his Own Home*," as a Father, with his Church Wardens, catechizing, on Circuit, in Sacraments, blessing, arguing, punishing, condescending, comforting, he writes briefly, pointedly, and with the Master's example ever before him. It is a masterpiece of Christian common-sense.

That these are aspects of the ministry which it is somewhat the fashion to forego today makes his final insistence on "*The Pastor's Surveys*"—(this was written in the early seventeenth century)—and on "*The Pastor's Dexterity in Applying of Remedies*" (i. e. Programizing) a refutation of any charge we might make of his being "out-of-date" when the spirit of the man pricks our conscience.

For his ideal Parson is "full of all knowledge. They say, it is an ill mason that refuseth any stone. He condescends even to the knowledge of tillage, and pasturage, and makes great use of them in teaching, because people, by what they understand, are best led to what they understand not"... "and ploughing with this, and his own meditations, he enters into the secrets of God treasured in the Holy Scriptures."

THE EDUCATIONAL FUNCTION OF THE COUNTRY CHURCH

Paul L. Vogt

Director, Dept. Rural Work, Methodist Board of Home Missions

THE following discussion assumes a church either in the open country or in a village serving an agricultural environment. It includes the church in all its aspects, such as its building and equipment, its membership in their group relationships to the community, and its professional leadership. Moreover, it has in mind the two-fold function of the Church, namely, its relationship to belief in a Divinity and in the immortality of the individual soul and its concern with ethical relationships and temporal problems of human beings. Both functions will be considered from the sociological point of view, or in terms of their effects on the temporal welfare of rural people.

This is a discussion of what the country church should do as an educational agency rather than of what it is doing. But a brief analysis of the present situation should be helpful in determining what changes and additions are desirable if the church is to measure up to its present day rural educational challenge.

HOW MUCH THE CHURCH IS DOING

NOTWITHSTANDING the universally recognized weaknesses in its service there is no other voluntary agency that comes into more direct contact with rural problems than does the country church. Nor is there any other agency that is founded on more permanent impulses of human nature. Its objective, educational and otherwise, is the conservation and the advancement of the good of human beings in all their relationships. This is religion. The church, though at times it has swerved from its objective and other agencies have temporarily assumed the leadership, has always succeeded in finding again its true path and has unfailingly returned to it. There is evidence on every hand that the rural church is again reasserting itself in meeting the newly discovered demand for a broadening of its program and the rendering of a larger service in its particular field. Under a more efficient leadership the rural church is rallying to its support those who believe in the need for an

agency broad enough and flexible enough to stand for every form of rural advance.

In certain phases of its educational function the church has been and is now rendering an inestimable service. In the first place, it has rendered vital service in preserving what was spoken of during the war as "*Morale*." During that period it was a most important factor in keeping sound attitudes. The messages of the ministers from the pulpits; the articles written for religious journals and read by the influential laymen; the body of laymen, trained in the church for public service and inspired to such service by the church, who were ready to assume places of responsibility, all had much to do with the spirit of loyalty to a righteous cause which characterized the great majority of rural communities. But in times of peace as well the attitude of the church toward questions of personal and community moral standards has been a prime factor in preventing both personal and social degeneration. The integrity of the family, preservation of one day's rest in seven, personal moral standards, control of commercialized tendencies toward evil and elimination of harmful social institutions such as the commercialized traffic in liquor, have all been fostered and maintained by the church when once it has clearly seen the righteousness of its cause. One cannot witness the transformation of communities given over to unrestrained viciousness of both old and young, through the influence of a godly minister supported by a few believers in righteousness, until they become law-abiding, wholesome places in which to live, without realizing the powerful influence that has been exerted by the church in maintaining the "*Morale*" of country communities.

The task of estimating the social value of the theological teachings to be found in the usual rural Sunday school or in the sermons of many of our rural pastors must be left to those more competent to undertake it. It must be recognized, however, that the by-products of life influence on a group of young people by a good man or woman trying to draw lessons from Bible stories is too great to be estimated, regardless of the interpretation they may put on the subject matter in hand. This influence has gone far to maintain the "*Morale*" in rural communities everywhere.

The rural church, more than any other agency today, fosters the spirit of *interest in others*. The farmer who contributes to the support of his farm bureau does so largely because he believes it will help him in his own business. The appeal for support is not made on the basis of the value of such contributions to the farmers in the neighboring county or state, but on its value to the farmer himself. A man pays school taxes not for the sake of other people's children, except as their lack of education may affect the welfare of the group as a whole, his own family included. Private contributions to philanthropy are not very general in rural communities. But contributions to benevolences are quite general and it is the constant effort of the church to educate the people to still more liberal contributions. In rural communities the church stands alone as a benevolent agency. This is so generally recognized that when efforts are made to secure funds in smaller communities for exceptional needs, such as those cared for by the Red Cross, or for the relief of sufferers in Russia or Asia Minor or from a famine in India, the appeal is made through the church organizations. Interest in others as registered by voluntary giving for their relief is at the height of human progress and to the country church must be given full credit for the service it is rendering in fostering this spirit.

The socializing and educational value of the church as a *training agency* should not be underestimated. The various group activities carried on by young people as officers and on committees in the various organizations of the church

tend to fit them not only for efficient lay religious service but also for responsibility in other ways. Experience is gained in organization of group activities, in self-expression and in social relationships the equal of that afforded by any other agency.

The church has stood for *higher education*. Studies of the source of college students in representative institutions have revealed the fact that by far the larger proportion of the students come from homes represented in religious organizations. The same public spirit that leads families to affiliate with churches as agencies for good leads these families to encourage their children to secure good educations.

Many other educational values of the country church could be mentioned but these should demonstrate that, with all its inefficiency, the country church is even now occupying no small place in advancing the welfare of humanity.

AN EDUCATIONAL IDEAL FOR COUNTRY CHURCHES

IN considering the educational function of the rural church as it ought to be, the principle should be first stated that it is the business of the church to take an active interest in all things that pertain to the welfare of the group. Its business is to inculcate principles of right living as related to all the interests of rural life. As viewed in the light of the development of country life at the present time the services to be rendered in any given place and at any given time are extremely varied. They will depend upon the problems that present themselves in the respective communities.

First, no one will seriously question the thesis that the church should continue its teachings with reference to God. The concepts of God that may be taught may be varied but there will be uniformity in the impression that there is a God and that there is a relationship of humanity with a spiritual being. What that relationship is or how it manifests itself science has little to say. But no more vital service can be rendered than to inculcate into the minds of the young that God is good and that it is right to endeavor to be good and do right.

Second, it is the function of the church to continue to teach the principles of *right living*. The Bible, whose objective from beginning to end is to present the principles of right and wrong, has stood the test of the centuries. No apology need be offered at any time for recommending the study of the greatest literature ever produced in any age devoted to the exemplification of the results of right and wrong living and to the presentation of the principles underlying the best life.

One weakness of the church in rural America at this time lies in its failure to carry out an adequate program of religious education. A very large proportion of our young people are now passing through the public school age with an inadequate knowledge of the principles of religion. We have continued to improve our civic training but religious training lags behind. The next great step in the country church will be that of developing week-day religious education and the training of an adequate force of teachers to meet the need.

The church must continue training for benevolent activities. This means an intelligent enlargement of the interest-in-others element of human nature as against overemphasis upon personal well-being regardless of its effect on others. This training must inculcate principles of expression of the altruistic impulse as well as the encouragement of that impulse. There are too many examples available where the mistaken exercise of the impulse has resulted in harm rather than good.

The modern church is discovering that training in right

living can be given by other methods than through the sermon or the study of the printed word. It has been found that *practice* is necessary to fix the principles. The playground, recreational and other activities of the youth are now organized under church auspices and ethical principles taught through the games played or social contacts. For educational purposes then the church is justified, if on no other ground, in taking an active interest in the social and recreational life of the community.

SUPPLYING THE LOCAL DEFICIENCY

IN addition to formal training in principles of right living to be thus fittingly expressed, certain special types of service devolve upon the church, depending upon the character of the problems in any given community.

Among the colored people of the rural sections of the South where state poverty or state indifference still prevents their adequate training, the Church has a challenge to undertake the work of secular education until such time as the State will give it adequate attention. No one can visit a colored private school maintained by the church and see several hundred young people securing the elements of a common school training, including agriculture, domestic science, health and sanitation, without appreciating the wonderful contribution being made to the solution of one of the greatest American problems by this policy. Race conflicts do not occur between the educated elements of the two races, but between their ignorant, prejudiced, uncontrolled elements.

In the less well-developed mountain sections of the country where schools are still limited to four months per year, and where many children do not yet have encouragement to secure an adequate training, the Church has a challenge to supplement the work of the State until such time as the State and the local communities can care for themselves. Care for children is not pauperizing and no one has yet seriously questioned on this score the large endowments to private colleges and universities. Adequate care for the primary education of less fortunately situated children is justifiable on the same grounds; and the church is rising to the challenge presented.

There are still many sections of the country where agriculture is undeveloped and where the state has not been able to provide the facilities for leadership in this direction. The church, under proper ministerial leadership, has in these cases the double function of opening the way for existing state agencies for service and of supplementing the state by community organization and leadership. The minister of

the gospel who can, like Oberlin, lead his community to better agriculture is in a position to render a service not only to his people but to the entire nation. In some foreign countries the agricultural missionary is now recognized as an essential element in world progress. The unfortunate position we are now in is that there are so few religious leaders who are competent to advise concerning the economic problems of their people.

Since the home occupies so large a place in rural social organization the church has a special relationship to it. In the absence of specialized agencies for the conservation of health the church has an opportunity and a challenge to render service. Health in the great cities is increasingly cared for by both public and private hospitals, trained public health service, private physicians and trained nurses. In the country patent medicines and personal vitality still are depended upon to overcome the ravages of disease. In many sections of the country consideration is now being given to the establishment of public health nursing service under the auspices of the church. The work of the nurses is expected to be educational rather than personal; and regardless of what may be the final decision as to the auspices under which such service shall be rendered it is true that the immediate challenge is with us and that we should endeavor to meet that educational challenge wherever it appears.

FACING THE ECONOMIC PROBLEM OF ITS COMMUNITY

IN conclusion it should be said that the church in co-operation with the schools has an obligation to acquaint country people with the more fundamental problems of rural life and with the principles of good rural social living. It should help to inculcate the understanding of the value of honesty in business relationships; it should awaken the people to the dangers of absentee ownership of lands and the ultimate effects of robbery of the soil. It should teach diligence and care in business and the necessity of keeping informed about rural progress. It should teach the principles of co-operation in business affairs and should assist so far as possible in the proper business organization of the community. The minister of the gospel should be able to understand the problems of his community and then patiently but constantly strive to bring his people to an understanding of what must be done to make that community a most desirable place in which to live. The church has the opportunity to do this more than any other agency and in proportion as the church measures up to its opportunity we may expect to witness a rapid improvement in rural life.

TWO WAYS OF DOING IT

Warren H. Wilson

THE disorder and law-breaking in country communities is said to be worse at the present time than it was five years ago. Whether this is true or not is a matter of opinion, but we assume that the country people are morally worse off than they were, just as city people are assumed to be. I have received two letters from country parishes describing two ways of handling this question. One goes under the name of community work, the other is a method of the Ku Klux Klan. Without further comment, permit me to quote from them.

WILL you allow me the pleasure of telling you some of the improvement of the church since Mr. R. came here? Now, Dr. Wilson, I believe I have told you before that I am one of the oldest members living of this church. It is rumored in our town that Mr. R. is being

made a very flattering offer by another field. What I am going to tell you I know to be facts and I don't think you want us to give him up, for I know the members and those that are not members here do not want to give him up.

"The work he is doing for the young men here and the influence he has over them is something wonderful. Heretofore we have had some trouble with certain classes, having bad order in church and Christian Endeavor, more so at night than any other time. They would always come to any meetings at night, but would always remain outside and cause a lot of disturbance.

"Some of the boys had just been given up as hopeless cases. Two boys were just a dread to us when we were to have any meetings. But he just has a way of getting a hold on the boys and those two are now among our best

behaved young men. In fact we never have *one bit* of disturbance. A city minister some weeks ago said it was one of the best audiences he ever preached to.

"Here are some of the ways Mr. R. has of winning them. He always has service on Saturday night and Sunday night when it is his Sunday to preach here. He is a fine singer and always has a song service before church and all the young people love to sing. The boys that used to cause the trouble are almost always on the front seats.

"Again he allows the boys and insists on their coming to the cottage and playing games any evenings that he is not at the other churches. The cottage is always open to them and he is so jolly, he is a splendid 'mixer' if I may use the term.

"He has spent so much on his phonograph records and is always ready to play for them at any time. Then he is always having some boy to supper with him, something new here for a minister to do. His work seems to be principally among the boys and young men,—just what has been needed here for years. You could not imagine what shape this church was in when he came here unless you had been here awhile. His is a work that is lasting. You can hear of it for miles around. If anyone is sick, he is always there. If anyone is in trouble or needs help they are sure to get it."

THE other letter, about the Ku Klux Klan, contains these statements: "I was elected leader in our lodge without opposition, with five other preachers and the 'Boss' of every church in town a member of the Klan at the time. Outsiders and some insiders fail to get the vision of the Klan. Like this: an officer came to me and asked me if he could arrest two men who in a drunken spree shot up the town; could he or would the Klan let him arrest them? I told him 'Yes.' Deputize any Klansman or all of them if necessary to help him arrest them and if a single one failed we would expel him at the next meeting and if all failed our constitution would be cancelled as soon as the news was received at Headquarters. He arrested the two men and they were immediately fired. Later under a special clause they can come back but they will have to come clean. We have a 'hand-picked crew' and no law-breaker will be accepted. It aids the law and by the regular processes, and if the officers fail then we use the recall, impeachment or ballot route to change things....Don't you know that a man's life in some places is not safe if he tells the truth in Court. In many places he would be boycotted in business, but as we are organized our men can defend such men and change public opinion or we can boycott too."

FOR purposes of fairness the names of both ministers are omitted. It is sufficient to say that they come from the same part of the country. The community work is done in a mining town; the Ku Klux is in a farming community.

Now whether country people are worse than they were before the war I do not know. I think they are not. The growth of temperance sentiment which has been steady during my lifetime, the distaste for narcotics, the loathing of uncleanness and the craving for health and wholesomeness are all at work and indicate that at some points there are improvements. Granted however that some people are worse than they were and let us suppose that the moral thermometer has gone down, it still remains true that the most of misdoing is a matter for the divine spirit and not for the policeman nor for the interference of neighbors. The best thing to do about your neighbor's uncleanness is to be silent about it and to keep your own door-stone clean. It is the best way to make your neighbor good. It is all important that we should not lose our courage because of moral wrong-doing.

Just in the present generation there is a world-wide necessity to keep steady and cheerful and to believe in the power of God to bring about good.

In the local community, however, we have a business with our neighbor and that business is to make him happy, to share with him what good we have and to keep him in daily and friendly intercourse with ourselves and with his other neighbors. This is what the minister did in the letter first quoted above. He did not try to make everyone good, but he tried to help his neighbor to get through the day and through the week happily and pleasantly. He opened his door and set a place at his table for the boys in the neighborhood. He was not trying to make them good or forbid them from being bad, but he was winning them for himself and for others. This is commonly called evangelism, but it is a bigger thing than that.

These two letters call for one more comment. Rural government in America is out of date. City government has been adapted to the present time, but county and town government, the work of the local magistrate and the operation of the local laws of these have been unmodified during two generations or more. Township and county government of eastern states is at least one hundred years old and is thoroughly discredited. Every county ought to have an executive elected by the people and trusted as they trust the state government. Every county ought to have policemen employed by the State and directed by a trained official at the county seat or at the State Capital. Every town should be adjusted in its government to the modern community boundaries. These things are done for cities, but are not done for the country. The Ku Klux Klan, if it tells any story except madness, is a witness to the breakdown of local government in the country. Until we have reformed the local government and made it operative we cannot be wholly impatient with the silly masks and the cowardly concealments of country people who want to remedy the conduct of their neighbors; for in most country communities today there is no government of any sort in operation.



TO RED RIVER CANYON

Marjorie Patten

IT was just dawn when we left Cimarron and settled ourselves comfortably in Reverend Traveller's big Buick car for a fifty mile trip to Red River Canyon, the farthest away of the eight points in 2,000 square miles served by this one Protestant pastor. When he first came to northeast New Mexico he made the trip over the parish with pack horses, for the roads were all but impassable a good part of the year. Later he used a Ford and now we were skimming a smooth highway in a big Buick. Braced to the front seat was a much used stove and beside it a big box of provisions, for we were to breakfast in the canyon. "If you think the Palisades of the Hudson River are something to look at you wait till you see where you're going to eat this morning's meal," the pastor had said. Little "Brother" Traveller and Katherine sat on the two "Outsides" of the back seat and I in the middle. "Red River Baree," the great air-dale dog whose heart-beat and little Brother's were one and the same, stood upright on the running board with his forepaws stretched out over the fender and his eyes all attention on the road. Mr. and Mrs. Traveller on the front seat took turns at the wheel. Reverend Traveller says, "Mrs. Traveller is afraid of only two things—lightning and snakes."

And Mrs. Traveller says, "the preacher is afraid of nothing but me."

There were miles of climbing and zig-zagging in and out among the mountains. Sometimes we followed the Cimarron River and it was all Mr. Traveller could do to keep Mrs. Traveller from jumping out to fish. To feel a trout on the end of a hook is seventh heaven to this frontier pastor's better half. Sometimes we passed through miles of prairie land and Katherine, Brother and I counted prairie dogs that came out of their holes by the dozen and held up their paws and eyed us with all the curiosity of funny little old men.

Finally we reached the palisades. The sun was just beginning to turn the peaks to gold. Everywhere in the deep green gorge there were slender fir trees and sturdy young oaks. Here and there we caught a glimpse of a patch of snow on a distant mountain. By the creek we cooked our breakfast and "Red River Baree" took an icy plunge after which he insistently continued mightily to shake himself dry as near to us as possible. To watch the preacher—(purple satin shirt sleeves rolled up, broad beaver hat drawn down over his tanned brow)—bending over the fire preparing the bacon, made one wonder "and is this the dignified pastor who preached yesterday's sermon at the Community Church?"

At noon we reached the top of Red River Canyon and from 10,000 feet above sea level looked down into the valley. The cluster of little rough hewn unpainted log cabins looked

very like doll houses in a play village. Red River, nearly dry, was winding its pebbly way out into the forest beyond the bowl-shaped chasm. "Some of the finest folks in the world live down there in the gully," said Mrs. Traveller as we started to descend.

In 1890 Red River had received its first visitor and in 1895 there were 1,200 people in the canyon seeking for gold. A gay feverish little town grew up almost over night. Men galloped down from the hills to gamble, to drink, and to dance. Bad luck was forgotten. There were eighteen saloons open for business. A well-equipped hospital was ready to care for men when they were injured in the mines or when shots went wild as they often did in Red River.

In less than six months it was all over. The boom died down. Disappointed fortune hunters disappeared. Cabins were left furnished, as the owners rushed away to other, more promising fields. All mining stopped. And now the few prospectors remaining were saying, "In a half a year more there will be noone here." Yet old and young hate to leave. They are used to a free life away from the crowd. "The mountains have sort of got us," one man said.

We had scarcely entered the village when the news that "the

Travellers are here" flew from one end of the canyon to the other. There were invitations to dinner and "if you can't stop for dinner, come to supper." "Where are you going to spend the night; won't you stay with us?"

Mr. and Mrs. Traveller must *call*, at least, on everyone. One old prospector called out to the preacher, "If you don't stop and see us, I'll never come to another of your services. There!" (It was at this house that the first call was made.) Nothing more was seen of the Traveller family that day. Even "Red River Baree" was busy. This was his birthplace and he found many friends and relatives about and they fairly galloped through the fields, paddled in the creek and barked at stray cattle to their heart's content.

Left alone, I decided to tramp. I went into one of the old ramshackle looking saloons looking for souvenirs. There was nothing to be found but old broken, dusty, overturned tables. It was a ghostly place. I sat down in the window and could almost hear a "Whoa!" as a phantom rider tied his steaming horse to the post outside. There followed laughter, shaking of dice, music and dancing, and tinkling of glasses. Someone screamed—every light went out, a crowd pushed toward the doorway. I came to, and found it was nearly dark outside and Mr. Traveller was saying "We're going to have supper at the Russels'. What are you doing in that saloon?" At that we both laughed and started across the fields. And such a supper it was, and such hospitality. The grown-ups were served at the first table and the youngsters at the sec-



"Gone are the days!" One of the eighteen saloons that could talk if it would

ond. All was happiness in the little log kitchen. No one fretted and no one was impatient. It was a red-letter day for these good people when the Travellers came to visit.

That evening there was a service at the schoolhouse. Mrs. Russel's son set out through the village to clean up the schoolhouse and ring the bell. People came walking in groups through the moonlight. The gasoline lamps were trimmed. Every seat in the little white building was occupied. There were prospectors on whose faces was written an undying hope that their dream might yet come true. They were rough, scarred men, warm-hearted, intelligent men. There were women who had lived long in Red River (some of them had never known city life) and there were many boys and girls. Mrs. Traveller played the old organ and the service began with familiar hymns. Then followed a man's sermon—a sermon that "went right home" as one man put it. After the service, as the all-round hand shake ended, there was talk of coming parties. Young people are not lonely in Red River. Parties are very numerous, sometimes at one house, sometimes at another. Rugs are rolled up in a corner, the victrola is set in motion. They dance and have refreshments and play games. Mrs. Russel sometimes bakes a special cake for them. Then there is a great rejoicing. Ice cream freezers are continually at work. "We've got to do something," said one lad. Then there are riding parties when girls and boys canter over to neighboring hamlets. "Fishing is great, too," a lad assured me. "But they won't bite when the wind blows and this summer it's blown nearly all the time."

The next morning I started out after breakfast to find Uncle Davie's cabin. Everyone in Red River had told me "Uncle Davie can tell you all kinds of stories if you just strike him right," and that he's the man whose great grandfather loaned his loom house over in London to John Wesley to preach in "long ago." So I followed along the board path above the creek until I came to the last house in the village. Here I turned (as I had been told) off to the right, through the fields that should now be bearing vegetables, but which the drought had left dry and brown. Then turning in through a woods lane I saw ahead of me the little low log cabin where lived Uncle Davie and his dog. The little old tarpapered roof with its uneven row of storm beaten boards, looked as if it were about to tumble in. A rickety old gate to the chicken wire fence stood open. The cement between the logs was loosened in spots. Just in back of the cabin was a beautiful spruce tree—then the mountain. Suddenly I paused. Strange music was coming from the little red cabin—violin music. Could it be that the old man was a fiddler? As I came nearer I recognized "Humoresque." I almost ran to the cabin door and peeked in. There sat Uncle Davie in front of his open fire, the big white collie stretched out at his feet and a Fritz Kreisler record slowly revolving on a very good victrola near by. Fifty miles from anywhere—an old gold prospector and Fritz Kreisler! When the record ended I announced myself. Uncle Davie asked me to come

in and the collie came and pushed his nose into my hand. I was welcome. I learned much about the Red River that morning. "The gold is here," said the old man, "but it needs capital to get it out. Some day some one will come who can swing it. It may not be in my day, but it will come. Colfax County is rich, very rich."

Then I asked him about the music. "Yes," he said, "it's lots of company for us. The dog and I both love music, and do you know how I came to have it?"

He leaned forward in his rocking chair. "Gil Traveller packed that victrola up here from Cimarron, fifty miles, to me. He said he had two of 'em and he wanted me to have this one. He isn't just an ordinary preacher, I tell you. That's why I go to church to hear him preach. Pretty near perfect, he is," and Uncle Davie tossed another log on the fire.

On the way home I had much to think about. Of one thing I was certain. In all

the 2,000 square miles of Antler's Parish no one was being neglected by the "whirlwind" circuit rider. "Fifty miles? That's nothing!" said he. "It used to take time when I went on horseback, but fifty miles means nothing to a Buick."

THE GOSPEL OF THE HUNT

A WELL known sportsman whom we will call Brown, who made no pretenses of religion, had an old negro preacher named Sam working for him, who frequently went on hunting trips with him. The old negro was all the time talking about how hard it was for him to be a Christian; saying that the Devil was after him all the time.

Upon one occasion Brown and Sam started on a duck hunt. On the way, Brown opened the conversation as follows:

"Sam why is it that the Devil is always after you? You claim to be a Christian, yet say that it's mighty hard for you to keep straight. Now take myself. I make no claim to being a Christian and never attend church, and the Devil doesn't bother me. Can you explain this?"

Sam was stumped by this question, but said, "Boss, give me a little time to study, I'll answer dat question later."

After a little while they ran into some ducks. Brown shot into them. One of them fell dead at their feet; another one fell wounded, but scurried away into the underbrush. Brown and the negro left the dead duck, and hurried after the wounded one. They looked for it for some time, but could not locate it.

They gave up the search and returned to the dead one, and upon picking it up, Sam said, "Boss, I kin answer dat question now, that yo' asked me 'while ago."

"All right, let's have it," replied Brown.

"Well," said Sam, "when dis duck fell dead, we didn't worry about him; we knew we had him, but we chased after t'other one dat was still alive, but we didn't get him. Dat's the way with the Devil; he don't worry about you, 'cause he's already got you, but he's after me all the time, cause he ain't quite got me yet."



Uncle Davie of Red River and his best friend

PLANNING FOR THE VACATION BIBLE SCHOOL

John M. Somerndike

THE remarkable growth of the Daily Vacation Bible School during the past few years shows that it not only fills a long-felt need, but that it is a thoroughly practical form of providing more adequately for the Christian nurture of our children and youth. The Vacation Bible School has been eagerly seized upon by Protestant churches in every part of the United States,—in cities, towns and open country, because of the necessity of giving the boys and girls more hours of Christian instruction than it is possible for them to receive in the Sunday school.

The advantages of the Vacation Bible School are obvious. Its work is not confined to weekly sessions of one hour, with teachers who too often are poorly prepared to teach, but it has the advantage of gathering the children day after day with a course of study sufficiently varied and so well adapted to their needs that it attracts and holds their interest. It is not difficult to understand how the careful teaching of Biblical truth day by day for a period of four or five weeks under conditions that provide opportunities for the children to express themselves in a natural way, will make impressions upon the minds and hearts of the children that will influence the development of character and direct the course of their lives toward the highest and best ideals.

The Vacation Bible School makes its appeal to the children at a time when no other interest conflicts. It provides an outlet for their energies and companionship in the doing of something definite and useful, at a time when they would otherwise be idle. They are assured of a program of work and play for two and a half hours each day, prepared expressly for them, and they look forward to each succeeding day with happy anticipation. Wherever the Vacation Bible School has been introduced, with competent teachers and proper guidance, it has succeeded beyond all expectations. Pastors and parents have been amazed to see how much of real knowledge concerning the Bible has been stored up in the minds and hearts of the children within the short space of four or five weeks under this method of instruction, besides the amount of memory work that is accomplished.

REFERRING to one of these schools conducted last summer in a distinctly missionary field in the Upper Peninsula of Michigan, a teacher writes:

"Of the fifty-seven children enrolled in our Bible school, there were only six who could repeat the Lord's Prayer on the first day of school; three of these had read some Bible stories, but aside from this the Christian religion was an unknown element in the lives of these camp children, and the name of the Saviour who means so much to us, had scarcely been heard by them, except in profanity.

"Yet they were bright and eager to learn, and begged us to let them come to school in the afternoon, too. The average attendance was about thirty-five, as many of the older children worked in the woods whenever the weather was fair. Some left their work for half of each day to attend Bible



The joys of school in summer-time

school, and others could attend our evening sessions only. Three children walked four miles each morning and evening from a neighboring camp.

"The children memorized Scripture passages and hymns, and learned to lead in sentence prayer as readily as any children in more favorable environment. One day after we had told them God's plan of salvation, we suggested: 'Maybe you would like to talk to the Lord Jesus about it. If you had done a great big thing for any one,

would you not like him to appreciate it and love you for it, and talk to you about it? He is here, and likes us to talk to him.' Then we bowed our heads for prayer and soon one small voice began: 'Lord Jesus, I love you,' and another, 'Lord Jesus, I love you, too,' and the next, 'Lord Jesus, I love you for dying on the cross for me,' until nine had voiced a prayer. During the two weeks of school, of fifty-one hours, in this camp, about forty of the children learned to lead in sentence prayer, and about fifty accepted Christ as their personal Saviour. In our second school, twelve miles away, the next week, about twenty-five accepted Christ. But what of their future development? The parents have lived away from the Church for so long that they are not capable of imparting Gospel truths, or of leading them in the Christian life. There is no one else within eighteen miles to guide them."

THE first step in the organization of a Vacation School is to enlist the Sunday school Superintendent and some of the teachers, especially those who teach the children of the Primary and Junior age. The official board of the church should be asked to approve the plan in order that it may be carried forward with the official endorsement of the church as a part of its program for the Christian nurture of the children. Wherever possible, the church should appropriate out of its current expense funds whatever may be necessary to meet the cost of conducting the Vacation Bible School, but if this is not practicable, the money may be raised by a special offering, or by entertainments, or in some other effective manner.

The average cost of a Vacation Bible School running for a period of five weeks, with an average attendance of one hundred or less should not be more than \$150. If the teachers can be secured without compensation, or if they require only a nominal sum for their services, the cost may be very materially reduced. Many schools are taught by volunteer teachers. With a competent young woman for principal and two or three high school girls for assistants who are willing to give their services for this worthy purpose, the expense will be very slight.

It is important, however, that those who conduct the school should be carefully prepared for their work. By having in their hands the information concerning the daily program to be followed and copies of the text-books, the principal and her assistants, after careful study of this material, can plan the work in a way that will produce satisfactory results.

Following is the suggested program for each day:

- Preparatory Period**—30 minutes
 Teachers present and room arranged
 Teachers' prayer service
 Children march in
 Attendance taken
- Devotional Period**—10 minutes
 Hymn
 Prayer
 Scripture
 Kindergarten dismissed
 Hymn
- Memory Period**—15 minutes
 Learning selected Bible passages and prayers
- Music Period**—15 minutes
 Learning hymns and songs
- Rest Period**—5 minutes
 Calisthenics and motion drills
- Bible Period**—35 minutes
 Teaching and dramatizing Bible stories
- Related Activities Period**—55 minutes
 Handwork and other activity related to the Bible work
- Closing Period**—15 minutes
 Habit or missionary talk
 Announcements
 Flag salute
- Dismissal**

The text-books and other information may be obtained upon application to denominational headquarters. This material will be found adaptable to all types of churches. Some of the most encouraging Vacation Bible Schools are those which are held in country schools. Boys and girls are known to have walked from six to ten miles every day to attend these schools, besides rising early to do the chores.

No pastor need hesitate to undertake the organization of a Vacation Bible School. It need not seriously interfere with the pastor's vacation plans, for he can start the school immediately upon the closing of the public school and close by the first of August. The pastor of course should be the director of the school and he will not hesitate to make such changes as may be necessary in his own plans for the sake of developing his boys and girls, through this tried and successfully proven method, in Christian knowledge and life. Begin to arrange for your Vacation Bible School *now*.

CHILDREN'S DAY WITH MOTHER GOOSE

Minerva Hunter

NOTE: This little entertainment is designed for the cradle Roll, Beginners and Primary Departments of the Sunday school. Cradle Roll babies are to be with the Old Woman who Lived in a Shoe and as these little ones are not patient performers, it is suggested that the "Shoe" be placed near a door where the little ones may be taken out when they become restless. It is not necessary for them to remain after the Old Woman has spoken her part.

CHARACTERS: Mother Goose, Boy Blue, Bobby Shafto, the Prompt Scholar, Jack be Nimble, Jack Horner, Tweedle-dee and Tweedle-dum, Mary, Miss Muffet, Bo Peep, Jack and Jill, Peter Piper, Solomon Grundy, Tommy Tucker, Old Woman who Lived in a Shoe and her babies, and all other members of the Beginners and Primary Departments.

COSTUMES: Costumes for characters should be arranged according to the illustrations in the Mother Goose Book. Little girls not having speaking parts may wear wreaths of flowers and little boys not having speaking parts may wear shoulder sashes of bright crepe paper. This adds to the charm of the scene.

SCENE: Have the platform arranged to represent a beautiful Sunday school class room decorated with garden flowers. When the curtain is drawn the children are seated, those having speaking parts being scattered about in the first two rows. Jack Horner has a seat at a table near the front and to one side. At the end of the first row and close to Jack Horner's table sit Tweedle-dee and Tweedle-dum. The Old Woman is seated at the top of her "Shoe" which is a screen made of wrapping paper in the shape of a large shoe. In the Old Woman's lap is a baby and all down the shoe and peeping through the holes in the Shoe are other babies.

MOTHER GOOSE:

I am old Mother Goose and on this Children's day
 We would take you to Child Land, 'tis not far away,
 And let each one here have a smile and a look
 At the people they've met in their dear story book.
 We shall show you what happens each bright Sunday
 morn:

Come, little Boy Blue, and blow your horn.

BOY BLUE:

I am little Boy Blue. I blow my horn
 And call the children Sunday morn.
 No child in Story Land is late,
 I blow my horn at half-past eight.

MOTHER GOOSE:

Each little child hears Boy Blue's call,
 They hasten one and hasten all,
 And when the sexton rings the bell
 Which boys will be there? Who can tell?

BOBBY SHAFTO:

I'm Bobby Shafto, don't you see
 The silver buckles on each knee?
 I'm Eobby Shafto, fat and fair,
 When church bells ring I'm always there.

THE PROMPT SCHOLAR:

A dillar, a dollar I am a prompt scholar
 Henceforward I'll get here on time.
 Upon due reflection there'll be a collection,
 I'll put in a nickel or dime.

JACK BE NIMBLE:

I'm Jack be nimble, Jack be quick,
 I've learned the very happy trick
 Of dodging autos fast or slow
 When to the Sunday school I go.

MOTHER GOOSE:

Old Woman, Old Woman, back there in your shoe
 You're looking so young! Yes, really you do.

OLD WOMAN:

Though I'm the Old Woman who Lives in a Shoe,
 I'm sure that my youth I shall quickly renew,
 And people no longer need with me condole,
 My babies are all on the good Cradle Roll.

MOTHER GOOSE:

We have the finest records
 That ever you did see.
 Our noble secretary
 Is careful as can be.

JACK HORNER:

I'm little Jack Horner,
 I sit in a corner,
 The secretary am I.
 I keep cards and books,
 Taking care of their looks,
 For a good secretary am I.

TWEEDLE-DUM and TWEEDLE-DEE arise and face
JACK HORNER:

ONE TWIN:

We're Tweedle-dum and Tweedle-dee,
 And we are twins, that's plain to see,

OTHER TWIN:

But which is which and who is who
Nobody knows unless 'tis you.

MOTHER GOOSE:

Mary, Miss Muffet and Bo Peep are here,
Three little girls very winsome and dear,
Also Jill and her big brother Jack
Bumps and bruises these two never lack.

MARY WITH A TOY LAMB:

I'm Mary; here's my little lamb,
Its fleece is white as snow,
I take it with me even when
To Sunday school I go.

MISS MUFFET:

Miss Muffet's my name,
I'm well known to fame,
Perhaps you would think it great fun
Should a spider alight
And give me a fright
And I should jump up, scream and run.

BO PEEP:

I'm little Bo Peep,
I keep my sheep
Beside the brooklet cool.
They eat and drink,
And nod and blink
While I'm at Sunday school.

JACK and JILL stand up together.

JACK:

We're Jack and Jill,
We climbed the hill
But did not fall this Sunday.

JILL:

When we fall down
And break a crown,
It's usually on Monday.

MOTHER GOOSE:

These children love the Bible,
They learn to sing and pray.
They try to be real friendly
To those they meet each day.

PETER PIPER:

I'm Peter Piper. There's a peck
Of verses I can say.
I learn a brand new memory verse
For every Sabbath day.

SOLOMON GRUNDY:

I'm Solomon Grundy.
On every Sunday
I go to Sunday school.
Each day I'm kind
And always mind
The lovely Golden Rule.

TOMMY TUCKER:

I'm Tommy Tucker and I bring
A little song that we shall sing:
All stand and wave good-bye to the audience as they sing
to the tune of "Our Sunday School is Over."



Now Children's Day is over,
We go to Story Land.
Good-bye, good-bye,
We wave a friendly hand
Good-bye, good-bye,
We wave a friendly hand.

(Curtain)

DOES GOD WANT RURAL BABIES TO DIE?

W. A. Anderson

Instructor in Rural Life Subjects, North Carolina State College

WHEN I was in the rural ministry, I had occasion to visit, together with a friend, a mother whose week-old baby had just died. This experience impressed itself upon me very forcibly. The home into which we came was very unsanitary. The floors and the furniture were covered with dust and dirt. Things were in an extreme condition of disorder, and it was evident that this mother was no housekeeper. The air of the rooms was stale and ill-smelling. There was no ventilation. The windows were closed. In appearance, the woman fitted well into the environment. She was untidy and unclean. In all respects the place impressed me as very unsanitary and unwholesome.

My friend, an older man, did the talking. He consoled the bereaved mother by telling her that it was the will of God that the child should die. When we got out into the fresh air I took the man to task for his statement that it was the will of God that this baby, born in a place where conditions were so unfavorable and the mother so ignorant of how to care for her child, should die. The contention was that it was not the will of God that the child should die at all, rather it was the will of God that the child should live, but in spite of God's will and because of the ignorance of the mother concerning proper care of the child and the unsanitary condition of the home, the child died. The attending physician later substantiated this contention by saying that the child was born in a state of debility due to improper prenatal care, but that if the mother had not been so ignorant the child could have lived and overcome its weakness in a short time.

Later experiences of a similar nature, while in the rural ministry, have led me to believe that one of the causes contributing to a high death rate among country infants is that people endeavor to console themselves with the idea that deaths are due to the will of God, when in many instances it is obvious that ignorance of the proper care of children and the unsanitary conditions under which they enter the world are the direct causes, and that God does not will these deaths at all. Rather than lay the blame for death to the will of God, would it not be better for us to study sanitary conditions somewhat and, recognizing that God's will is that all persons shall live a life of normal length, realize that ignorance of the care of children and the lack of sanitation in the homes is frustrating this will of God. If we are to continue to lay the blame for such deaths to God, and console ourselves thus, while overlooking the obvious causes, are we not contributing to the high mortality rate among rural children?

The cemeteries of rural America are dotted with thousands of little headstones marking the resting places of babies who would have grown into a strong sturdy manhood and womanhood for our nation, were it not for this ignorance and unsanitation. A fundamental need in rural life today is the spread of health and sanitation knowledge. In 1920, 1,142,558 persons died in the United States. Of these 174,718 or 15.3 per cent of the total, were children less than one year of age. Fifty per cent of this number died from causes that

(Continued on page 17)

FROM OUR STUDY WINDOW



ALL IN A MONTH'S WORK

ON page thirteen of this issue is a letter which we would commend for your thoughtful reading. The writer of it is a Home Mission pastor in a poor Mountain county where the task of building a strong church and the task of nurturing a wholesome religious life are alike weighted down with all the problems that root in poverty and economic insecurity. The incidents which the letter records are the ordinary routine of a month's work, recounted as a part of the minister's monthly report to the Board which employs him. Not long before reading this we had a conversation with a man who expressed a sincere criticism of work such as this minister is doing on the ground that it seemed an attempt to substitute something man-made for the supernatural power, the plain implication being that what we would ordinarily call social or community service is an unnecessary and perhaps undesirable addition to church work. With this question, in thesis, as our legal friends say, we have long since ceased to be concerned. But all theories break down in the face of such actualities as this minister faced.

The fact is that church work as we actually see it in practice has a variety of motives. What is often called its evangelistic motive, i. e. its desire to bring individual salvation to men, is generally and doubtless should be its controlling motive. But there are others. The meaning of Christianity is best understood when we see its principles put into practice in daily life and for the solution of daily problems. The desire to make the *teaching* of religion concrete and understandable to the dumbest mind by working out its application is by no means an unworthy motive. Further, we see evidence about us every time we open our eyes that the spirit of man is not independent of its physical and material trappings. Who will assert that sordid poverty or unrelieved monotony of toil, without security for the present or hope for the future, is the plant on which we may expect the finest type of religious life to blossom forth? If any one would assert it, let him ask himself why it is that the poverty stricken sections of our country, and of our population, have almost uniformly nurtured a type of religious life which goes easily to seed and produces but little fruit for the kingdom. Surely, to give a church a setting congenial to religious growth, as the farmer prepares the seed-bed and fertilizes the soil, is a legitimate part of the Church's undertaking. Again, Christ, for no ulterior motive whatever, sought to bring good into human life. There is no slightest hint in the Gospels that the purpose of the miracles of heal-

ing was to gain adherents. What difference does it make if the service of the church to its community does not gain it members or increase the attendance at its prayer meeting? Is the achievement of human good a less worthy motive now than it was when Christ walked on earth? Finally, in Home Mission work we have a legitimate motive to develop a community to the point where it can support its own religious institutions. Aside from the desirability of conserving mission funds, there are real values in self-support which no outside subsidy can supply. All these motives, and others, doubtless enter into the community work of the church.

OF late, the entrance of the church into the field of community service has been opposed from another and quite different angle. There are those who hold a pretty theory of the division of social responsibility among the various institutions and agencies of a community who contend that whatever its motive a church should not step outside of its strictly religious (religious *per se*, that is) mission. Community service it should leave to the agencies created for that purpose. Here again we are less concerned with a theory than we are with a situation. No doubt the church should leave technical services to technical institutions where they exist. But we have to face the actualities because the actualities face us. Here are hampering and limiting conditions; progress, both social and religious, goes limping because of them, or goes not at all. The community lacks the resources, the leadership, the knowledge to deal with them. How then can the church withhold its hand? Of what use are theories if in adherence to them we lose all the real values which we exist to develop and conserve?

The church is the one institution above all others which can not afford to tie its hands by theories as to its proper function. And it least of all needs to do so. It does what has to be done to further the Christian purpose. The need of the community is its law. And that is its glory.

LIKENESS IN DIVERSITY

LAST year the Committee on Social and Religious Surveys made an exhaustive study of about forty of the most successful town and country churches in America, representing the greatest possible variety of conditions, problems and methods. The results of the study are soon to be issued in two volumes. One will tell the individual stories of perhaps a dozen of the forty, selected because of their particular interest and significance. The other will be a practical hand-book on methods of church work. Together they will constitute an important addition to the rural minister's library.

Two things about this study chiefly interested us: first, that these churches are so different and, second, that they are so much alike. They are different because each has developed a program adapted to its particular situation and its particular constituency. That is why they are successful. Moral: each church should carefully study its community to ascertain what problems should engage its attention and what methods are likely to succeed. It should experiment, be willing to change and adapt as experience dictates, since change and adaptation are the signs of growth. They are also alike because underlying the success of each are certain common factors. For example, capable, consecrated leadership; a wide range of community interest and activity; an elastic definition of function and a greater concern for results than for any definition; a profound interest in people, of all kinds and stations in life (a characteristic, by the way, for which most churches are not distinguished); an all-year, every-day, everlastingly-keep-at-it and never-let-up program. Moral: the church that would succeed must equip itself to succeed, spiritually, mentally and physically. It must plan and work to build itself into the life of its community. It can have no success otherwise that is not superficial and ephemeral.

And these two things, their likeness and their difference, come to the same thing.



LETTER FROM A MINISTER TO THE LAND OF THE RENTERS

THE month has been the busiest I have ever had. I have made seventy-one visits, which with the usual routine have kept me working early and late. The usual bad roads for this season have hindered me greatly. There has been much distress and sickness and with the help of outside churches and individuals I have aided many people who were in distress on account of conditions for which they were not responsible. About fifty little children were provided for at Christmas time to whom Santa would not have come but for me.

It is hard for one who has not lived here for a long time to realize how close a margin many families run on all the time. Some communities in my field are better off than others but the very poor communities pay the most to the support of the work and are generally the most responsive to any worthy appeal. They are hit hardest when hard times come. Such a community is this one in which I live. You can get some idea of a part of the problem when you know that there are twenty-one families living on one estate in this community, whose owner lives in town and has no interest in the community and no interest in his tenants except for the dollars he can squeeze out of them. He has steadfastly refused to contribute one cent to any community enterprise. There is one other estate in the community with seven families on it whose owner has always been even more close-fisted than the one just mentioned. He also lived in the county seat until his death occurred the other night.

The following, which I heard the next day, is a characteristic comment on his death.

"Well, John, old man ——'s done payin' taxes now."

"'S that so?"

"Yep, he passed out last night."

"Well, I be doggone. He shore did hate to pay out money if any man ever did."

That little dialogue gives a big chapter from his life.

Most of the other people of the community own their own homes, very small tracts of land for the most part. For their money they depend largely upon potatoes and vegetables, which they carry on horseback to the mines. This year, on account of an unprecedented drought they had very little to sell. Some of the families were entirely without spending money. Yet this community has already paid nearly one hundred dollars toward my salary and about twenty-five dollars toward the benevolence budget of the church. Besides this the girls raised during the year enough to buy an organ for the church, lacking ten dollars, which I paid myself. The community pays more according to its means than any other community I know of in either town or country.

They are beginning to be ready for better things. To agitate co-operation I have access to one of our county papers. I use a little space each week, run as an editorial, and generally the editor takes responsibility for it, though sometimes I run signed articles. Five farmers have already agreed to be each one of ten to build a potato warehouse so that the community can afford to ship potatoes next year. There were four demonstration patches of peanuts in this community last year. I think that will be one crop that can be profitably grown.

When I moved here I bought and had delivered to me a Jersey cow, the first one ever in the community. My neighbors all said I had done a very foolish thing, that if I wanted milk I would have to get a different kind of cow. I still have her and she is giving about seven gallons of milk a day, about what seven ordinary cows of the community would give. There are now two right respectable little Jersey herds in the community and their owners are shipping cream, while at least half my neighbors have one Jersey cow at least.

One of the renters in the community has recently become a landowner and this is the how of it: A few years ago I persuaded a renter to buy him a little home. Times were good then and, having paid some on it he decided he wanted a better place adjoining. He sold his place on time and went security for the notes and then bought the other place. Some time ago the man to whom he sold, having never paid anything decided to leave the community, and so he had to take the place back. He then had two places on his hands. His creditors saw a chance to push him and were about to foreclose and sell both places. In his distress he came to me to figure a way out for him. I went to ask the creditors to give him more time, but they refused. Then I persuaded him to get a National Farm Loan and I borrowed the accumulated loan values on my life insurance policies and paid them off, taking the title to the place to secure me. Then I went to this young fellow, a hard-working young man who has been a renter all his life, and persuaded him to buy the place, letting me transfer the Farm Loan and letting him make me notes for the amount I had borrowed from my insurance for the same low rates of interest which I was to pay. Thus I have kept in my community two of my best families. I have no doubt that the young man to whom I sold will pay out some time. He is one of my elders.

WORKERS' FORUM

THIS department is to be run on a "give and take" basis, so don't hesitate to send in your workable ideas. We hope you can make use of some of these listed below. By pooling our experiences in this way, we should get a wider vision of our task in the rural community.

FROM ONE CELL TO A HUMAN BEING

BACK in the fifties the pioneer minister was zealous to move his congregation from the school-house to the little church of their own building, but his descendants are not so swift to adapt this little church to their modern necessities.

THERE are different ways of going about it. The Methodist Church at *Randolph, Iowa*, has fitted up its basement with kitchen and class-rooms and for the rest has set such a good example to Main Street that like their church most of the community now has electric pumps, septic tanks, vapour heating system and some approach to neat, graded grounds, with shrubbery.*

More and more churches are particularly proud of their kitchens. At *Randolph* they have a five-gallon coffee-maker and a motor for pumping and purifying water. At *Sodus Center, New York*, "the best dining-room in town" is that just built as an annex to the church, thirty feet square, with kitchen and cloak room and access to and from the church.

AT the other extreme is the elaborate plant, church and community house at *Parma, Idaho*, once described at length in HOME LANDS, which has installed a radio room where the "radio Sunday school class" gather every night. That surely is the last word in small town social equipment.*

THE cowboy church at *Cimarron, New Mexico*, owes much of its vitality to the Rev. Gil Traveller of whom Miss Patten writes in this number. But he used the artistic resources in the community as well. They are proud at *Cimarron* of their perfect kitchen, their pretty rest room and their "life-sized check-room," but their auditorium with its velvet hangings and the running water for the removal of "make-up" in the dressing-rooms which flank the combined pulpit-stage make this converted dance-hall a most desirable meeting-place.

Their moving-picture booth does not take up seating space. It is built in back of the auditorium and entered by a separate flight of stairs. The hotel chef gives his services as operator, stores advertise their sales on the screen and once last year the babies of the town were screened.*

A BUSINESS man in the agricultural college town of *Davis, California*, took a moving picture of the 1922 D. V. B. S., a hundred-foot reel of all that happened during the morning session,—we wonder if it included their "surprise-hour" with perhaps a trip down-town for ice-cream cones,—

and at the Synod meeting where it was shown, it proved to be "the only one of its kind." The Davis church has the use of the school moving picture machine.*

THEY have no M. P. machine at the splendid plant of *Parma* but they have made a bargain with the town showman that insures clean pictures in *Parma* and closes its theatre on Sunday. The church in turn promises not to compete on week-nights in case they do purchase a machine, and the pastor says, "If they ever start Sunday night movies here, we'll give them some competition."*

THE FARMER'S BUSINESS

ABOUT 2,500 farmers met in the *Montrose Congregational Church* for the Conference of Farmers and Stockmen in 1921. This church co-operates with the county agent. The Extension car and delco picture machine were at his service last summer. One church debate has been, Resolved, "That it pays better to sell cream than to make butter."*

AT *Davis, California*, they have a slogan "The work of the kingdom is one job."*

AT *Roosevelt, Oklahoma*, the minister raised a cotton crop on "worthless" land and church attendance increased forthwith.*

RURAL Community Night at *Dodd City* was one event in this Texas church that has been showing slides on garden, weeds, corn, etc., from the International Harvester Company, that has invited the county agent to talk club work with boys and whose minister's wife demonstrated the canning of a calf by cold pack method—all in one recent month.

EXTRA SERVICES

A SCHOOL of Missions at *Middle Octorara, Penna.*, is in seven units throughout the parish, with two teachers for each group. Last year the six weekly meetings averaged a total of 154 present per week. The pastor taught one of the groups and assisted the teachers in their preparation. Last year a pageant "The Trial of Civilization" was also presented and three missionary speakers entertained in this open country parish.*

If you have a Parent-Teachers' Association, get them to combine as did the pastor in *La Tour, Missouri*, in the program of an evening church service.

In *Sheffield, Alabama*, the mid-week services at the Presbyterian Church have recently been a series of eight discussion forums on the relation of the church to the Public School, to Public Health, to the Salvation Army, to the Hospital, to Law Enforcement, to the Young People, to Civic

SELECTED List of week-day moving pictures shown last year in the church at *Rollo, Missouri*, the best selection among the rural churches studied by the Committee on Social and Religious Surveys.

Miles Standish
The Last of the Mohicans
Mistress of Shenstone
Ann of Green Gables
Daddy Longlegs
Les Miserables
Evangeline
Turn of the Road
The Servant in the House
Shepherd of the Hills
Little Women
Various Tarkington comedies

* These items are adapted from two volumes (forthcoming) of the Town and Country Surveys series, namely, "Churches of Distinction in Town and Country" and "Tested Methods in Town and Country Churches." Both are mentioned in the editorial, "Likeness in Diversity."

Clubs and to Organized Labor, with appropriate leaders for each. This church promises that at its services

The music is inspiring.
The fellowship is cordial.
The preaching is practical.
The atmosphere is spiritual.

The Baptist and Presbyterian ministers both teach Bible in the high school at *Avon, South Dakota*. They are giving the history of the Hebrews with credit in the curriculum for the course.

EVANGELISM

A CIRCUIT of four points at Larned, Kansas, is managed skillfully by a rotation of services, with careful preparation of the five or six leaders in each little country church, one of them being chosen to preside at the first week's services. Then for the second week the pastor is present, while the second church begins its services in his absence.*

SOME pastors, like Rev. Gil Traveller, do not use the evangelistic meeting. "Hand-picked members I'm after," he says, "I don't believe in shaking the tree."*

THEY have taken the motto "My brother and I" at the Methodist Church at Prairie Grove, Arkansas, and they have extended their service beyond that of a Wesley Bible Class. Strangers are sought out by a class representative in their district (the town has been divided into six) and either passed on to the church of their denomination or invited to "The Home-like Church."*

THE congregational church at Whiting, Iowa, initiated even more definite plans for church-going campaign. They enlisted men of the other churches and formed brotherhood teams under lieutenants. Potential members were assigned to the church of their choice or divided up among teams in case of no choice. A contest was carried on between teams in the course of which over fifty new members were gained to the churches.*

THE CHURCH'S MEN AND BOYS

SOMETIMES a secular men's club is closely allied to the church as in *Landor, Penna.*, with committees on "Institutions and Fairs, Marketing, Publicity, Education, Roads, Recreation, Benevolence and Membership."*

AN old custom at *Collegeport, Texas*, is the community dinner at the church on the first day of the year. This time the young people played basketball and the men pitched horseshoes. "We found a number of members of the Ancient and Accepted Order of Free and United Horseshoe Pitchers," says the pastor. The men have organized an Industrial League.

IN considering a call to *Dayton, Indiana*, the pastor was impressed with the neglect of making Youth contented in this farmer's town. One of the ways in which he has made boys useful and happy has been through his Boy Scouts, who have a club house of five rooms, with public

rest room and reading room, under their own management and rules, and have organized a fire department. The church bell is the fire alarm and the equipment of a sixty-gallon chemical engine, a three-gallon chemical tank, buckets and roof ladder and a thirty-six foot extension ladder they themselves purchased for the use of the village.*

THE pastor at *Fort Collins, Colo.*, has a bunch of 25 boys between 10 and 15 years of age who meet once a month for athletics and fun. With the help of two assistants he is teaching them the book of John in Sunday school, using the text without helps, with examinations every six weeks. He says, "It will take us some four or five months but we are hoping to have something worth while in the minds and we trust in the hearts of these boys by that time."

THE WOMEN AT WORK

1811—"Benevolence is always attractive, but when dressed in a female form possesses peculiar charms."

AND peculiar potency, if the history of many a church were to be traced, as is that of the beautiful buildings at *Parma, Idaho*, whose pioneer "Amphictyonic" Council or Council of Neighbors routed out vice, and raised the money for a church building. And now, while "money-making schemes" have been abolished for a budget, the Loyal Sisters' Bible Class of 72 members is responsible for the church silverware and kitchen furnishings and the Missionary Society and Guild are the older societies that "sponser" those of the young people as do the men for the boys, when they plan a party or camping trip. There are 156 women over 18 in church organizations. So the women are still active in *Parma*.*

AT *Honey Creek, Wisconsin*, the women are undaunted by any task. When fire destroyed the church and community house in which they had put years of labor and money they pledged \$3,000 for a new building. They do everything that church women can devise and then a winter Lyceum Course besides a bi-weekly dinner for the community, in connection with their regular meetings. This Ladies' Aid was organized in 1899, on a community basis, and since then has raised \$6,500.*

YOUNG women have their share in "female benevolence" today. The Young Women's Guild of *Marion, Kansas*, provides milk for underfed school children.* The Pollyannas in *Centerton, Arkansas*, are a church community club of girls and young married women, of which the pastor's wife says "It is the prize." They co-operate with the boys' athletic club in making *Centerton* a place of cleanliness, beauty and practical use,—furnishing equipment for the church playground and agitating for a packing house at the depot. The home demonstration agent gives them sewing lessons.* At *Canoga, New York*, an expert in domestic science, formerly at Alfred University, is giving her services to the Sunday school class of the pastor's wife, in a big-weekly class that is giving the girls unusual training in domestic science.

* These items are adapted from two volumes, "Churches of Distinction in Town and Country" and A Handbook of Methods.

SEVENTY-ONE girls from the Presbyterian churches in the small towns near Buffalo camped in the Alleghany State Park last summer, at a cost to each girl of \$10.00 and their churches of \$5.00 for their two weeks' stay. Miss Marguerite Grove, Young People's Worker for the region, and an assistant were able to manage the group of thirty at a time as a family without stated rules. The Sunday morning service and the Sunday evening Bible dramatization drew crowds of a hundred nearby campers. Six Indian girls from a nearby reservation added distinction to the camp. Now the boys want to do it, too.

DOLLAR DAY" in Whiting, Iowa, was a utilization of the bargaining knack of the women, who had to earn a dollar each and tell the group how they did it in rhyme.*

THE CHURCH BULLETIN

MY name is Mime O. Graph, and I have come to live at the Presbyterian Church." This mysterious person goes on to announce the early events in her church home and the pastor, Rev. D. E. Schnable of Redmond, Oregon, commented that "Some will come out just to see who 'Mime' is."

THE Queen Esther Circle of the Methodist Church at Monona, Iowa, finance and distribute an admirable mimeographed bulletin, folded like notepaper, illustrated by a very skillful mimeograph artist whose pencil is also evident in tickets for the Mother and Daughter Banquet that was held February the first. That, by the way, was quite a banquet: 230 mothers and daughters, with room for 16 more ladies, while the men "accomplished the impossible," forty waiters and "only one small dish was broken." All this is recorded in the bulletin, the first page of which gives the order of service for the coming Sabbath.

ORGANIZATION

AT Peoria, Arizona, the various organizations of the district are being coordinated,—the Chamber of Commerce, Woman's Civic Club, Lodges, etc., with the church,—in one assembly once a week to consider community affairs.

To interest Bingham Canyon in a get-together program Lester P. Fagen made a direct appeal to every group—old and young, men, women, boys, girls, little folks and foreigners. Wherever he found a common interest he formed an organization around it, as when he transformed a desultory interest in picture-taking into a camera club to do expert and freak photography and make slides.*

In the vast "inland empire" of Aroostook in Maine, a Congregational Larger Parish has been established, with two ministers and extension worker, three autos, a moving picture machine and a stereopticon, and control of the local newspaper through a 365-day-in-the-year program. A feature of the organization is the Parish Council with representatives from each co-operating point in the parish, which meets frequently with the staff.†

WHEN THE WORD COMMUNITY LIMPS FROM OVER USE

THE pastor of a western church complains that no definite social program can be launched under the church's wing lest it be sectarian. This in itself is fair when combined with a growing religious work. But the so-called "community center" which professes to regenerate this Main

street through the leadership of "broad-minded citizens" is not making use of its monopoly. There are 22 various organizations, lodges, clubs, etc., each sending representatives to the Community Center, which meets prefactorily once a year. Something of their success may be gained by a newspaper account of the last meeting.

At the Community Center meeting held Monday evening in the high school assembly hall, a small gathering of representatives of the various organizations of the city, reports were asked for from the library, Boy Scouts, Campfire Girls, Father and Son Club and Woman's Club.

— reported 1,925 volumes in the city library and stated the need of a permanent librarian. A committee was appointed by Chairman — to meet with the city council and find out if it be possible to create such an office at a small monthly salary.

— regretted that the Boy Scouts have not been meeting since their annual outing in the summer. Because his business hours conflicted with the boys' evening meetings he asked for an assistant scoutmaster. Rev. — was appointed to the post.

No one present reporting for the Campfire Girls, the chairman appointed a committee with power to act, to investigate and assist in the girls' affairs.

— described how the Father and Son Club was organized at an enthusiastic banquet and died a natural death the same evening a year ago.

The Woman's Club reported disorganized.

— was unanimously re-elected chairman for another year.

TO BE OR NOT TO BE BUSY

(From The Indiana Presbyterian, Nov., 1922)

SOME months ago there came to the Synodical Office a letter from a Home Mission man in which this statement was used,—“For the life of me I don't see why so many preachers talk about being busy. The trouble with us fellows on these small Home Mission fields is that we are almost dying for things to do.” This is quoted only to bring out a contrast with another letter received a few days ago from which we quote. This pastor is facing a difficult field but he is not content to accept the routine events of the average small field and to be satisfied with them. No words can add to the force of the following passages from his letter which speak for themselves:

“I am sending you the report for September. We are looking forward to these features:

“1. The public worship. Attendance through advertising and group activity. Improvement of the music.

“2. Evangelism. A two-week's campaign with help from some of the brethren of the Presbytery and an evangelistic singer. Along with this all through the year we will use the gymnasium for the creation of fellowships which will make a campaign of personal work possible.

“3. A communion class and possibly a Decision Day.

“4. The development of our Forward Fellowship. (This is our mid-week Prayer Meeting.) We will have this organized somewhat along the lines of the Christian Endeavor Society, with no pledge but with a slogan, and will undertake to develop and train workers. We have had splendid success with this plan and the attendance has been good even during the hot weather.

“5. Organization of a C. E. Society of grown-up young people, that is, seventeen and upward. This organization may meet on Wednesday evening at the same time as the Forward Fellowship, joining with it in the opening service and then retiring to the basement room.

“6. Wednesday will be Presbyterian Night in the gym, and the young people may have their socials once a month.

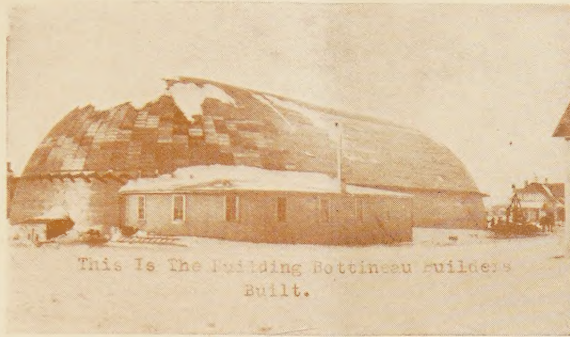
“7. Co-ordinating the educational work under a Religious Education Council including the S. S., C. E., Forward Fellowship, Missionary Education, Stewardship.

“8. Men's Program, including work for boys.”

* Adapted from "The Conquest of the Open Country," a booklet recently published by the Rural Work Department of the Congregational Home Missionary Society, describing 8 of their "Larger Parishes."

A RINK FOR CHURCH RECREATION

BOTTINEAU, North Dakota, is a Normal School town. Its Presbyterian Church has less than one hundred and fifty members and its neighborhood has harvested only one good crop in ten years. But Bottineau's minister, R. C. Crouch, has accomplished a good deal in three years of service, and the newly erected social service building pictured on this page is the first of its kind in the state.



This Is The Building Bottineau Builders Built.

The pastor writes of it, "This building is now being used for ice-sports. It was designed to meet the thousand and one needs of the ordinary country community. Ice sports furnish not only the most ideal form of recreation for all ages, but

A recreation center designed and built by the pastor

they are the best weapon against degraded commercial amusement. Skating is the coming recreation and I hope our churches will seize the opportunity to serve the people in this way."

The new building is across the street from the church. It is 60 by 150 feet and 35 feet high, its ends and roof being a true half circle, sheeted and covered with asbestos roofing. It will be used for everything from fairs to indoor tennis and volley ball. It is valued at \$5000.00. Rev. Louis H. Evans in an adjoining town is building a gymnasium, and in a country point has recreational work in a consolidated school building.

THE FARMER AS A TITHING STEWARD

Otis Moore

HONOR Jehovah with thy substance,
And with the first fruits of all thine increase:
So shall thy barns be filled with plenty.
—Proverbs 3:9, 10.

THERE isn't a farmer on earth who does not know down deep in his heart that the fruit of his fields is a gift of God. He knows that men can plant, using the best tested seed in the best prepared soil, they can plow and harrow and irrigate, they can breed and feed scientifically; but it is God that gives the increase. More than the man in any other employment on earth, the farmer seems to be God's partner. If he thinks at all, he surely ought to realize that he is accountable as a steward for the increase that is put into his hands.

* * *

JOHNSON THOMPSON, an honest-to-goodness Iowa dirt farmer, stands by the church, because he loves God with a powerful personal loyalty which controls all his life.

Sarah Thompson, his wife, is like unto him, for to an unusual degree these two have become one. To enter the substantial home of John and Sarah Thompson is to be welcomed to a happy, wholesome, honest atmosphere.

In this well-ordered home, the father and mother and six children gather about the family altar daily, and unitedly pledge themselves in love to God and to each other, to high living and to unselfish service.

John and Sarah Thompson were poor when first married, but times are not so hard with them now. The three older children are through school and working; the three younger still go to school. One son is planning for a home of his own.

From the beginning, when the poorest, the Thompsons gave liberally to the church, as liberality was counted in those days. When the Centenary came, they were won by the do and dare spirit of the undertaking. It marked a new era in their Christian experience. Once enlisted, they began to look into their relations to God, to their possessions, and to the Kingdom. For weeks they read and discussed, thought and prayed: then, joyfully and with a sense of solid assurance, they became Stewards and began to tithe.

They began to pay more to run the home church. They "dug up" for the college where their children are studying. These subscriptions extend over a term of years. Few people

know that the Thompsons helped in Near East Relief, European Relief, and China Famine funds, and send checks regularly to a city mission. Many streams of helpfulness flow hilariously from their home; but the gladdest of these is the stream of personal helpfulness in which they give themselves to the world.

Perhaps these streams of life flow inward, as well as outward, and that may be the reason why you feel the strength and peace of the place as you step inside the door of this house, the home of John Thompson, Farmer.

* * *

"Do you know tithing has saved me from losing a lot of money in a poor investment this year?"

"What do you mean?" the preacher replied. "I am much interested."

"Well, you see, it was like this," the farmer continued, "I have been itching for years to set out a big plum orchard. It's been one of my hobbies, and I'd selected this year as the time when I'd see it through. You remember when I began tithing two years ago? Well, I had to begin keeping track of things in order to know what my tithe should be, so I kept a separate record of what the peaches made for me, and what the pears, plums, and other things made. And you know I discovered that my plums were just about paying for themselves and that was all. Think of it, I've been raising plums for years, and fooling myself into thinking that they paid! Yes, I've been all over it carefully the second time. I know now that plums don't pay in this particular section. It was tithing that saved me. No big plum orchard for me now!"—From pamphlet published by M. E. Church.

DOES GOD WANT RURAL BABIES TO DIE?

(Continued from page 11)

could easily have been overcome were it not for the ignorance concerning health and sanitary laws. Under present conditions the man of sixty years of age has a better chance of seeing his sixty-first birthday than a new-born baby has of seeing its first birthday. What a peril it is to be a baby, and what an indictment of our care of infants! God wills that they shall have a normal length of life. Shall we not work with him by making our rural homes sanitary and by educating rural mothers in the proper care of infants?

Six Distinctive Features

AN OPEN LETTER TO READERS OF "HOME LANDS"

By WARREN H. WILSON

Dear Fellow Reader:

In the last few issues of "Home Lands" you have seen an advertisement of a series of twelve books published by the Committee on Social and Religious Surveys embodying the results of exhaustive county surveys of rural America.

Surveys, as you are well aware, are no new things; but there are distinctive features about this Town and Country Series to which I would like to call your attention.

Here are six such features:

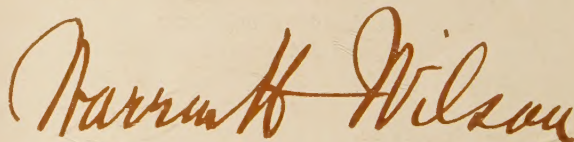
- (1) These surveys are the first made since the war.
- (2) They are the first made since the great denominational "drives."
- (3) They include the first surveys ever made of the Range country and the South.
- (4) They are the first surveys to cover rural America systematically by regions.
- (5) They are based upon far wider information than was ever before assembled.
- (6) They are at once scientific in content and popular in presentation.

You will remember that the previous advertisements on this page were headed "The Rural Pastor's Ten-Inch Shelf." That title, I presume, was chosen not merely because it had a catchy sound, but because, in simple fact, the Rural Pastor is the man for whom these volumes were written—in the hope of helping him in his always difficult and often discouraging task. At the same time they present to the rural sociologist a vast store of new and interesting data.

To bring the volumes within reach of the rural pastor and church administrator, either by individual purchase or through distribution by his church board, is the object of the Committee on Social and Religious Surveys in offering them at what is practically the price of manufacture and postage.

I commend them to your attention.

Yours fraternally,



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Edmund deS. Brunner, Ph.D., *Editor*

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